

studied for a few months at Cambridge, and from Cambridge he went, apparently in 1493,<sup>to</sup> Paris; graduated Master of Arts, and taught as regent in the colleges of Navarre and Mon-taign ; became Doctor of Theology in 1505, and spent the next dozen years as Professor of the Sorbonne. His French education is important in view of the ideas on Church and State which he afterwards expounded to his students at Glasgow and St Andrews. It was at Paris that he imbibed the moderate views as to the papal power of the Gallican school of theologians, to which he gave expression in his lectures and published works. It was not till 1518 that he finally returned to Scotland, to fill the post of Principal Regent of the College of Glasgow. In 1523 he was transferred to St Andrews, where, with the exception of an interval of renewed residence at Paris, from 1525 to 1531, he remained as lecturer in logic and theology for the last twenty-five years of his long life.

Major was no original thinker. He was a devotee of the scholastic philosophy, and the scholastic philosophy was played out. But he assimilated some ideas of the great Gallican churchmen of the fifteenth century, and he disseminated these ideas among his students in Scotland. He was not the first Scottish champion of Gallican tenets. The Scottish Church had adhered to the decisions of the reforming Council of Constance, and a Scottish prelate, the Abbot of Dundrennan, had taken an active part on the anti-papal side at the Council of Basel. But the Church of Scotland, like the rest of Western Christendom, eventually waived opposition to the pope, and it was left to Major to revive the old arguments maintained by D'Ailly and Gerson in favour of the limitation of the papal power, the supremacy of council to pope. The impulse he thus gave to progressive opinion in his native land entitles him to be regarded as a force in the making of a great movement. The question of the liberties of the Gallican

Church had again become acute during Major's  
sojourn in  
France. Louis XII., whom Pope Julius II. had  
forsaken in  
the war against Venice, and against whom he had  
formed the  
Holy .League, took his revenge by summoning\* a  
Council to  
browbeat his enemy. The Council met at Pisa in  
1511, and,  
after being adjourned to Milan and Lyons, proved  
as impotent  
as its predecessors to exalt the Church at the  
pope's expense.  
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